595 ried, the women being monopolized, with or without their will, by the wealthier and more influential men of the tribe. The male population is in excess [162] of the female; hence it sometimes happens that Hus-la-pai squaws are mar- [582] ried; and in one instance a Moqui woman, a probable outcast from her own nation, was observed by us.

423 The children do not seem to have reg- 428 ular property, as with the Pueblos, un- 858 til after puberty, although, on the death 171 of the father, his portable property is inherited by the son, for sacrifice at the rites to be described further on.

622 The head chieftaincy is hereditary. 643 In the absence of a son, the chief's nephew on the father's side is, I believe, chosen as successor. All of the subchiefs are named by the head chief, on account of personal preference, wealth, or influence. There seems to be no dis- 554 tinct order of warriors; when a scalp is 565 taken, it is brought to the village, and a dance, celebrating the death of the [727] enemy, is given in honor of the victor, and the body is then cremated; no record or mark of dress being preserved to represent the rank or prowess of the warrior. In case of hostility, obligations to war are simply coextensive with the adult population. There is, however, a certain importance attached to one of the warriors, who is supposed to have in his keeping a medicine of war, and who, by virtue of his valor and possession, is [624] a sort of war chief, although the civil and martial affairs of the nation are more closely allied than is the case with most Indian tribes.

643 Nor is the ecclesiastical much distin- 793 guished from the civil, with them; for the head chief combines with his political office the caciqueship, or that which in Zuñi is distinctively religious, being termed Kia-kwe-mo-so-ne, or "Mastership of the House,"—a kind of high-priesthood. He not only presides at the more important councils, makes treaties with other tribes, etc., directs

643 war parties, and condemns criminals,
793 but also prays, offering sacrifices toward securing rain, propitious seasons, and success in the chase for his children, as he terms his nation. He receives, contrary to the Pueblo practice, tithes for his offices, and is usually as wealthy as any member of the tribe, although by no means exempted from labor in the field or the hunt. Neither he nor his sub-chiefs wear insignia of rank about their persons, so far as I could discover.

[651 556]

643 The present head chief, Ko-hót, is
[551] nicknamed Navajo. He is a man of the most wonderful character. His portrait in profile, as I look upon it, and to the sketching of which he submitted with ease and pleasure, bears a remarkable likeness to Washington. I cannot forbear giving two instances of his judgment, which exemplify his fine sense of justice, but at the same time his unrelenting will, in any measure, however severe, for the good of his own people.

643 When the Apache Mojaves were moved
692 by government to San Carlos, one of
649 them, discontented, returned through his former country, and after great suffering reached the home of the Ha-va-supai. He expressed his wish to live with the latter people to the end of his days. Ko-hót convened a council, and after long and fair deliberation concluded that it would be offensive to the Americans should he be harbored, and endanger his own people, leading ultimately, perhaps, to their removal as well. He therefore informed the Apache that, notwithstanding he was a member of a nation of enemies, he felt for him, but could give him the choice of but two alternatives, — return to San Carlos, or death. The Apache, hoping Ko-hót would relent, replied that die he might, but return to San Carlos he never would.

[696] Ko-hót arose, then and there, without one more word, and struck him dead.

643 When the officers of the cavalry ex-
623 pedition called a council, and told Ko-
657 hót that their mission was to determine

[P. 552 A]